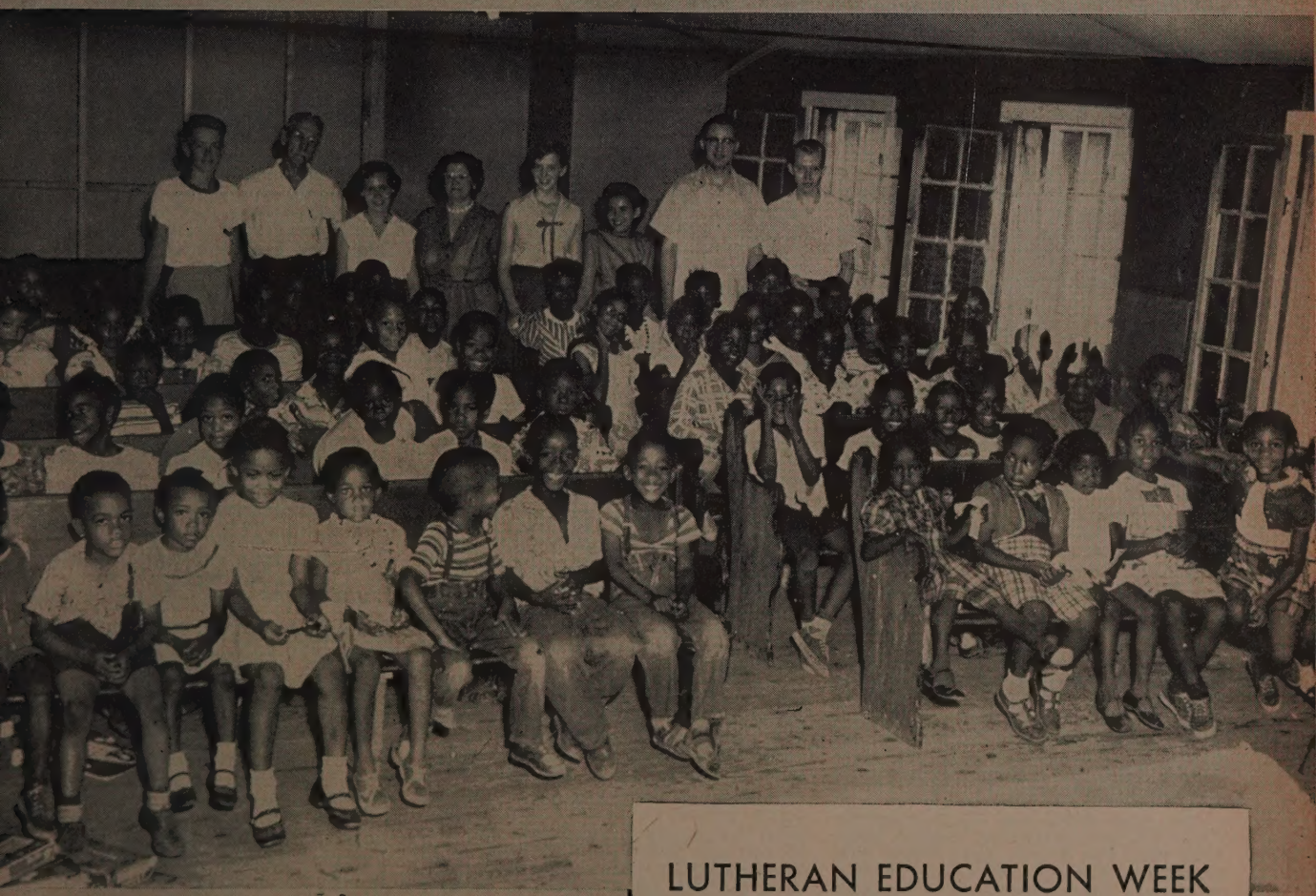
THE Lutheran WITNESS

SEPTEMBER 15, 1953



SIDES PHOTO

During the past three summers First Lutheran Church (A. H. Schleef, pastor) at Fort Smith, Ark., in addition to its vacation Bible school at the church, opened two mission V. B. S.'s in two local housing projects. Both mission projects developed into Sunday school stations. The photo shows the 1953 V. B. S. pupils from the Elm Grove Negro housing project. After a Lutheran Negro family moved from Oklahoma into the Elm Grove project, they opened their home for Sunday school.

Instructors (standing, l. to r.): Ben Schlapp; Mr. Jenney; Patti Paden; Mrs. E. Hoffman; Marilyn Barr; Patty Smith; H. C. Laubenstein, principal of First Lutheran Elementary and Junior High School and director of V. B. S.; and A. B. Schumacher, instructor at the school and supervisor of the Negro V. B. S. The 1953 enrollment at First Lutheran's three V. B. S.'s was 229.

LUTHERAN EDUCATION WEEK

September 20 to 26

"Christian Education Builds a Strong Nation"

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

"DELIVER US!"

The August 4 issue of the LUTHERAN WITNESS contains a plea from a new Lutheran, recently from a Reformed church, that we discard part of our precious heritage in order to make some visitor feel more "at home."

For a Lutheran congregation, whose common-service book contains only hymns carefully selected as to content and music, which run the entire gamut of Christian experience with music, from earliest times up to the present, to use some modern "sacred song" of questionable taste and suitability to invoke the Holy Ghost, merely to comply with the musical desires of a visitor, is unthinkable. Let us be Lutheran in all things and hold fast to those practices in our common service, music, and liturgy which have stood the tests of time and which were evolved out of a desire to glorify God and make His worship as beautiful as is humanly possible.

The same argument can be used regarding the disposing of the General Prayer in favor of the minister saying what he wills. The General Prayer bears the stamp of careful thought. Your correspondent apparently does not know that special prayers may be interpolated. Deliver us from the yard-long extemporaneous pleas, such as I have heard some churchmen utter — formless, disconnected, 40-minute sermons!

Scottsdale, Ariz. C. B. N.

"WELL SUPPLIED"

I wish to take this opportunity to express my appreciation to the WITNESS for the news item re "The Tornadoes," pertaining to the needs of my people especially. To say the least, this tornado was a most harrowing experience for our community; yet it was tempered with a great love and mercy of God.

The item stated that my parishioners are still in need of clothing, bedding, blankets, etc. The source from which this appeal was made was taken from an item which was written shortly after the disaster. This appeal has been answered a thousand times, and I must say that my parishioners, as well as the other victims of the tornado, have been amply supplied with everything. There is hardly a victim but what will tell you: "We have more now than we ever had." The response of our fellow Christians throughout the District and the church at large, in gifts of money, clothing, bedding, furniture, and dishes, was beyond expectation. We have more clothing than we can give away. In fact, we have already sent 400 lbs. to Lutheran World Relief and in the near future will send another large shipment.

May I ask you please to insert an announcement in the next issue of the WITNESS stating that our people are well supplied with everything and that if congregations and individuals are still inclined to give, they should please send their gifts of clothing and shoes to Lutheran World Relief.

At present the tornado victims are engaged in rebuilding their homes. Through bee labor we helped build the first of these homes in two weeks. It was gratifying to have as many as 20 to 25 men an evening wielding hammers and pulling saws. Before long the ravaged area will have the appearance of an entirely new section of the community.

REV. H. A. REISCHAUER, *Pastor*
Our Savior Lutheran Church
Flint, Mich.

FOR SOUND DOCTRINE

Just a comment on Part II of Dr. Mueller's paper. He expresses my viewpoints very much in his emphasis upon standing by sound doctrine. Just now we are being wooed away in this age of "broad" thinking and practice.

I am now a senior pastor in the U. L. C., starting from a liberalistic basis, and have increasingly seen the danger of Liberalism and the absolute necessity that we Lutherans know where we stand, and then *stand* there without compromise. This we can do without being offensive.

Congratulations!

New Florence, Pa. JOHN M. GARDNER

TITHING OF INHERITANCE

Frank B. Miller departed this life April 12, just two weeks after his confirmation, at the age of 83½ years. His coming to faith late in life, his faithfulness in Bible study and church attendance during the few months he was given to enjoy the new life in Christ here, before joining his Savior in heaven, made a profound impression on us.

His son, John Miller, an heir and himself a recent convert, is tithing $1,000 of his inheritance from his father's estate. The money has been allocated for the Lord's work locally as well as for missions and other charitable causes.

It is not an uncommon occurrence that people include the Savior's cause in their wills. But it doesn't happen too often that an heir will rectify such an omission by tithing of his inheritance. May his example be a valuable stimulus for the thinking of others who receive larger inheritances and who have not learned to put the Lord first. John is a steward who believes that everything we have belongs to God — and acts as if he believes it. Humble and modest, he insists that he deserves no credit for this expression of his stewardship.

Colton, Calif. LAWRENCE P. RUDOLPH

"ANTIDOTE"

NOTE — *As an "antidote" to a letter headed "Caution" in the July 7* WITNESS *regarding "Dead Members," William F. Priess of Laguna Beach, Calif., sends us for reprinting the following excerpt from an editorial in the March 25, 1947,* WITNESS *by the sainted Dr. John H. C. Fritz:*

"It will be well that we should investigate how many members on our church membership lists are Christians in name only. Of course, we cannot look into the hearts of men. God alone can do that. But a Christian — so the Lord tells us in His Word — must give evidence of his Christianity. When it is found that church members attend church very, very seldom, have not for years been to the Lord's Table, contribute little or nothing for the support of the church, and conform their life to that of the children of this world, then we may well ask ourselves whether such should be retained on the church membership list. Of course, such should first of all be admonished by their fellow Christians in the congregation in accordance with Matthew 18. Our purpose should always be to save souls and not to condemn them. If, however, all admonition is not heeded, and if such people refuse to submit to church discipline, and will not amend their ways, then their names should be stricken from the membership list. We owe it to such people not to let them remain under the impression that they are good Christians when they are not. And let us remember that the strength of the congregation consists not in the number of its people, but rather in their quality. Therefore we should also thoroughly indoctrinate all who are to be received into church membership."

The Lutheran Witness

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All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

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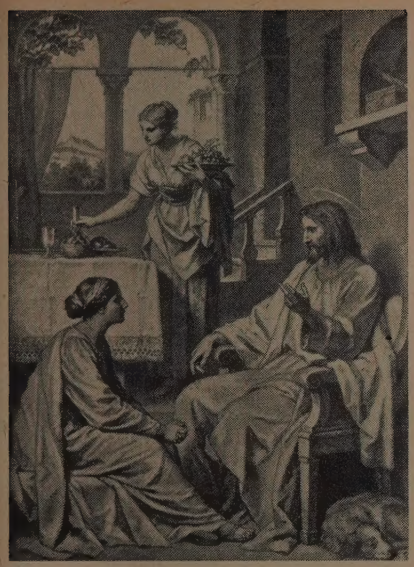


"Christ in the Home of Mary and Martha"
Hofmann

Eyes Toward the Lord!

Part III—Eyes of Love

By ALFRED VON ROHR SAUER
Professor of Old Testament, Concordia Seminary, St. Louis, Mo.

In the preceding meditations our eyes have been turned toward the Lord in various attitudes. Should our eyes not be satisfied with this prolonged view? Can we not stop without devoting another article to the eyes? Our answer must be a paraphrase of the words of the Apostle: Though I have eyes of penitence and though my eyes of faith are ever toward the Lord and I have not eyes of love, I am nothing. The Lord would also have our eyes of love turned toward Him, and therefore our consideration of the eye concludes with

EYES OF LOVE

Unselfish Eyes

Eyes that have turned toward the Lord in penitence, that have seen the Lord's salvation through faith, and that look forward to its fulfillment in glory, such eyes cannot and will not selfishly look at themselves first. As the eyes are the lamp of the body, so they are also the yardstick of the heart; they ought to reflect the gratitude and appreciation that reside within us. The Lord says: "My son, give Me thine heart, and let thine eyes delight in My ways." If we have given the Lord our hearts in penitence and faith, then our eyes will have but one delight: that we walk in the ways of the Lord and do His will. Our eyes will be devoted to loving the Lord as completely as do our hearts and souls and minds.

Willing Eyes

Such delight in the Lord, however, will also manifest itself in another way. When the Apostle admonishes the servants to obey their masters, he urges them not to do this in the way of eye-service as men-pleasers. This directive applies also to us and to all our gestures of love toward one another. We will practice charity among ourselves, not because that is what the eyes of our brethren expect of us, but because we are the servants of Christ, because we do the will of God from our hearts. The love which Christ has shown us will be the only factor that constrains us to love one another. If our love is thus motivated, our eyes of love will be ready for their divinely appointed activity.

Generous Eyes

It will then be feasible for us to make a covenant with our eyes, as Job did. Such a covenant will not merely be an agreement to keep our eyes in subjection and to direct them away from anything that might incite them to lust. This covenant of the eyes will rather be a solemn pact which obligates us to put our eyes wholly into the service of our Lord, to use them for the welfare of our brother in every possible way. Eyes that are bound by this covenant of love will be generous eyes, bountiful eyes, eyes of which the proverb says: "He that is good of eye shall be blessed, for he giveth of his bread to the poor." Such eyes will not merely be ready to share the material blessings of this life with a needy brother, they will do everything possible to give preference to the brother in the matter of obtaining the good things of life. Unlike Lot, who lifted up his eyes and looked at the well-watered plain of Jordan and chose this plain and left the inferior pasture land to Abraham, eyes of love will be satisfied to look at the second best, so that the brother's eye may see the best.

Forthright Eyes

Eyes of love will be forthright eyes, whose integrity and honesty the brother can rely upon. These eyes will be kept wide open, they will look the brother squarely in the eye. To describe one whose eyes are treacherous, the Hebrew says that he "pinches the eye." That is the counterpart of our modern "winking." Many people, of course, convey affection by winking. When the Bible says: "He that winketh with the eye causeth heartache," that refers to winking which tries to deceive. Eyes of love will never be pinched to the brother's disadvantage.

Forgiving Eyes

Eyes of love will also be concerned about the brother in regard to forgiving him. We recall that the *lex talionis* referred to the eyes. It required that he who had offended his brother should give an eye for an eye. It stated: "As he hath done, so shall it be done to him: eye for eye," etc. Eyes of love, on the other hand, instead of demanding an eye for an eye *from* the brother, will rather give themselves *to* the brother. They will be as generous as the charitable Galatians, to whom the Apostle said in reminding them of their love: "Ye would have plucked out your eyes and given them to me." The eye of love will always search itself first and make sure that there is no offensive beam lodged in it before it turns its glance to the brother's eye. And should it behold a mote in the brother's eye, it will not direct a barbed and pitiless accusation at him. Rather it will reflect the forgiveness with which the eyes of the Lord have favored it. The Bible makes much of the expressions: "Finding grace in someone's eyes, finding favor in someone's eyes." We who have found grace and favor in the eyes of the Lord should surely let the brother find such grace and favor in our eyes.

Guiding Eyes

There is still one more way in which our eyes of love will function toward the brother, and that is in the matter of spiritual guidance. We *will be* our brother's keeper, we will watch over him by giving him the benefit of our counsel in his Christian living. Job once said that he had been eyes to the blind. He had functioned much like the German shepherd dogs of today which lead people who are without proper sight. We will function as spiritual eyes to those of our brothers who have difficulty keeping their own spiritual eyes in focus. Moses once said to Hobab: "Thou knowest how we are to encamp in the wilderness; thou shalt be to us instead of eyes." We are all encamped in the uncharted wilderness of this world; we need one another's eyes, we need all the spiritual guidance our brethren can give us.

May the Lord therefore give us all such eyes as will serve our brother in love. May He keep our eyes of penitence and faith and love ever turned toward Him!

Christian Education Builds a Strong Nation

By ARTHUR L. MILLER
Executive Secretary, Board for Parish Education

The tenth annual observance of Lutheran Education Week is scheduled for September 20—26. This year emphasis is placed on the objective of giving recognition to one of the achievements of the educational agencies of the congregation and the educational system of the Church. With the slogan "Christian Education Builds a Strong Nation" this special promotion points to the definite contribution Christian education makes toward our national well-being.

Lutheran Education Week provides an opportunity to give publicity, promotion, and recognition to the local program of Christian education. Congregations throughout Synod are making use of this occasion for improving their educational program.

What Makes a Nation Strong

There are many ideas as to what makes a strong nation. Many persons believe that economic productivity, military strength, and a high standard of living are the basic foundation stones of national strength. History, however, confirms the fact that it is not mere numbers, nor the power to make war, nor the economic productivity of a nation, nor the standard of living that makes for true national strength; rather, the true strength of a nation consists in this, that in its private, public, and international life its affairs are directed according to God's standards of moral righteousness.

God's holy Word declares plainly: "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). "Righteousness exalteth a nation" — this is God's answer to "What makes a strong nation?" Where righteousness and piety are encouraged and practiced, the welfare of the nation is advanced. Where, however, sin prevails and is fostered, instead of being denounced, moral degeneracy develops and becomes a disgrace to the people. Moral decadence saps the strength of a nation, is an affront to God, and merits His punishment, but it is also the dry rot which makes for national ruin.

This year's slogan, "Christian Education Builds a Strong Nation," emphasizes the fact that the Church, through Christian education, makes a special contribution to national welfare.

Contributions to National Welfare

Through its agencies of Christian education the Church provides for the systematic and regular study of God's Word and its relevance to life. From this regular study of the Word there flow three definite emphases which contribute to our national welfare:

1. Christian education makes a positive contribution to national welfare by emphasizing loyalty to country. God's Word teaches that there is no power but of God and that governments are ordained of God (Rom. 13:1). In the program of Christian education the motivation for loyalty to the country is not self-interest or national pride, but rather a God-given responsibility of the Christian citizen.

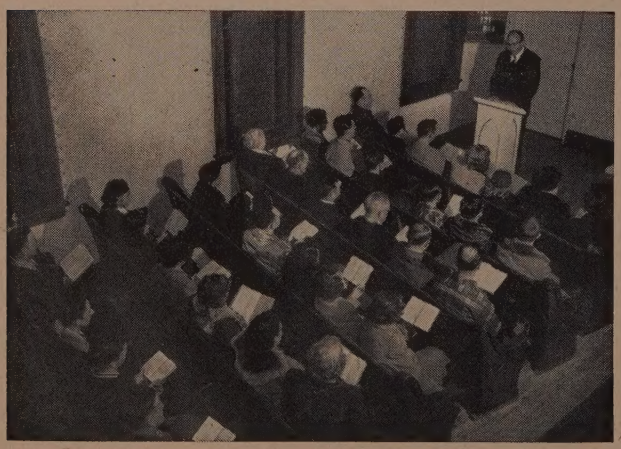
2. Christian education makes a positive contribution to the national welfare by emphasizing that God has given the civil government the authority to make and to enforce laws. The Bible declares plainly: "Submit yourselves to every ordinance of man for the Lord's sake" (1 Peter 2:13-15). In our beloved democracy the individual citizen has an important voice in determining what laws should be made. However, laws once made are to be obeyed unless they are in definite opposition to the Word of God. As motivation for obeying the law, Christian education emphasizes that it should be "for conscience' sake" (Rom. 13:5) and "for the Lord's sake" (1 Peter 2:13).

3. Christian education makes a positive contribution to the national welfare by emphasizing the need for participation in government. The Christian citizen is to "seek the peace of the city" and to "pray unto the Lord for it" (Jer. 29:7). The Christian citizen keeps informed on the issues of the day; he uses the privilege of voting to select righteous and God-fearing public officials; and he is ready and willing to serve the country in public office by stressing the importance of the active striving that seeks the welfare of the nation.

Specific Goals

For the observance of Lutheran Education Week this year the Board for Parish Education has selected six specific goals for emphasis. They are:

1) *To help the congregation and the community realize the importance of Christian education for our national well-being.* — This objective requires discussion of Christian education in the sermon, in the voters' meeting, and in the meetings of the various organizations of the congregation. This aim should also be presented to the com-

Bible Class, St. Matthew's Church, the Rev. L. Tornow, Pastor, White Lake, Wis.

Victor Paulos, Teacher at Trinity Lutheran School, Houston, Tex., Instructing Trinity's Junior Bible Class of Tenth-Graders

munity as far as publicity releases on the educational program of the church, radio broadcasts, and similar opportunities for public relations are concerned. There are many persons who seek to develop moral and spiritual values entirely apart from religion. As Christians we believe that such attempts are far less effective than when we take God's Word as the basis for developing moral and spiritual values. The widespread neglect of training in moral and spiritual values suggests that this area needs special attention.

2) *To call attention to the need and possibility of more Christian schools, increased enrollments, and more teachers for the strengthening of the moral foundations of our nation.* — To help in the extension of our school system requires greater understanding of the important type of training offered through our schools. Congregations with schools may well take time to explore this topic so that they may understand thoroughly the worthwhileness of this phase of their program. Congregations without schools might well explore the plus-something that a school would provide in their program of Christian education. For both types of congregations Synod needs more Christian teachers and more young people in the Kingdom to train for teaching in church schools.

3) *To help improve Sunday school teacher training.* — The improvement of Sunday school teacher training is a topic that could well be discussed by the local board of Christian education and the voters' meeting. Many congregations in Synod could improve their program of Sunday school teacher training markedly. It is indeed illogical to insist on adequate training for our pastors and our regular teachers and then permit untrained Sunday school teachers to function in similar work.

4) *To assist in the Bible Study Advance.* — Congregations that have not yet had a Bible rally and an Enlistment Meeting are urged to develop plans and procedures to increase their enrollment in Bible study. Those that have already made efforts will seek to maintain their Bible study program on a high level of participation and a high level of course content.

After vacation Bible school at Immanuel Church, Springfield, Ill., in August, 25 children were baptized. Five more were baptized later. The Rev. Theo. Dautenhahn, back row, left; Vicar I. Pflueger, who instructed the children, right

5) *To call attention to the importance of training for active Christian citizenship.* — The place of Christian citizenship training in the curriculum merits the professional study of the pastor, teachers, and Sunday school teachers of the congregation. Their findings and suggestions should be reported to the congregation so that everyone knows that adequate attention is given to this subject.

6) *To promote the Extension Department of the Sunday school.* — The Extension Department, or Home Department, of the Sunday school is a new department for most of our congregations. Through this means the persons who are unable to attend Sunday school because of distance, sickness, transportation problems, and the like, are given a substitute program originating in the local congregation. This is essentially an adaptation of Sunday School by Mail to the needs of the individual congregation. The Sunday school staff might well report on the possibilities of such a program in your congregation. This matter might also receive attention from your local board of Christian education.

Your Part

The Board for Parish Education calls upon all congregations to participate in the special promotion of Christian education that is possible through Lutheran Education Week. Make Lutheran Education Week an opportunity to thank God for the blessings of Bible study and of all that this means for the spiritual life of the individual, the family, and the Church. As an individual you can participate in the program of Christian education either as a member of one of the classes or as one of the leaders in the congregational program. May God's blessings rest upon Lutheran Education Week 1953!

Sunday School Class at St. Paul's Church, the Rev. L. E. Kleinhans, Pastor, Shreveport, La.

First-Grade Pupils at Devotions, Bethlehem Lutheran School, Fort Wayne, Ind.

The Lutheran Church – Missouri Synod and the Ecumenical Movement

Excerpts from Synodical Essay

By JOHN THEODORE MUELLER
Professor of Christian Doctrine, Concordia Seminary, St. Louis, Mo.

Part IV

TRUE ECUMENICITY, OUR ANSWER TO THE MODERN ECUMENICAL MOVEMENT

In the preceding parts of our essay we considered the essence of true ecumenicity: the honest Christian endeavor to secure, by prayer and devout study of God's Word, complete doctrinal unity. The modern ecumenical movement does not seek to accomplish so high a goal. It does, to some extent, stress theology in a general way; it even tries to give expression to Christianity in its central emphasis. But in the present-day Protestant church federations such as the World Council of Churches, there are so many heterogeneous, diverse, and contradictory theological opinions that error must be tolerated side by side with truth; and usually the most vocal and urgent champions in such federations are the unionists. But what is true of the WCC is more or less true also of other modern church federations, such as the National Council of Churches, the National Lutheran Council, and the Lutheran World Federation. I say "more or less" because here there are differences in degree which in fairness must be acknowledged. But let us bear in mind that the modern ecumenical movement, centered in the WCC, practically influences all other modern church federations, so that in all of them there is toleration of error, or the profession of true and false doctrine, as the individual members or the member denominations may choose. What, then, shall be our attitude toward these federated church organizations as a Church dedicated to the divine truth by its constitution and tradition? Certainly not one of liberal co-operation nor one of static isolation, but rather one of effective witnessing to the divine truth, as God gives us opportunity. The important question of witnessing the divine truth involves a number of weighty considerations. Broadly speaking, we may divide them into two classes. First, we must clearly recognize the *dangers* that confront our Church in this period of ecumenical stress. Secondly, we must recognize also the special *needs* of our Church as a confessing agency of the divine truth at a time when divine truth is so commonly and generally ignored. If we constantly bear these two matters in mind and allow ourselves to be guided in our action by God's Word, the question of how to deal with the modern ecumenical church movements, in my estimation, becomes relatively simple. Our answer to the modern ecumenical movement is that of true ecumenicity of faith. Just that point motivates our study of the dangers and needs confronting our Church today.

Dangers Confronting Our Church

A. Liberalism and Separatism. — Among the dangers confronting our Church today let me mention, in the first place, that of losing sight of our true ecumenical goal. We lose sight of our ecumenical goal, or rather of the goal of true ecumenicity, or doctrinal unity, both by liberalism and by separatism. Liberalism ignores God's Word, if not in whole, then at least in part. Liberalism is weary of the divine Word. In fact, it does not care at all for God's Word, because in its arrogant conceit it exalts itself over the divine Word. Separatism, or isolationism, on the other hand, ignores the important fact that believers in Christ by prayer and the preaching of God's Word should seek to bring into true unity of faith as many Christians as possible. Separatism is a sort of religious pessimism, or defeatism, which from the very start surrenders the hope that the Christian witness over against other religious opinions might be fruitful. If the advocates of isolationism seek to prove their pessimism from church history, they forget that church history also demonstrates the victorious power of the divine Word, which is never proclaimed in vain.

B. Fear of Standing Alone. — Another danger confronting our Church is the fear of standing alone and suffering reproach for Christ. There is a certain psychological satisfaction in belonging to large organizations and receiving the praise and recognition of the men who lead and direct these huge church organizations; for usually such leaders are men of great learning, suave diplomacy, and magnetic personality. Hence to be regarded as their friends means to enjoy considerable prestige. On the other hand, sincere witnesses of the divine truth, who, like Daniel, dare stand alone, must expect sooner or later to be cast into the lions' den. There is also a good deal of slander, defamation, and backbiting that is inflicted upon honest confessors of the truth. Nor is the honest objector appointed to important committees or other important jobs. Suffering for Christ's sake presents a real problem to the average Christian.

C. Doctrinal Indifference. — A third danger confronting our Church at this time is that of religious or doctrinal indifference connected with sinful trust in man-made organizations. Liberals and unionists have always said that it is impossible for men to know the divine truth with absolute certainty. They have said: We do not have the divine truth in all its parts, nor have you the divine truth in all its parts. No one has the whole divine truth, and no one has none of it. So do not be so presumptuous as to claim that you possess the whole divine truth. Such a claim is tantamount to self-righteousness, dishonesty, falsehood, carnal security, and the like. Again, these men have argued in this way: You see how important a united Protestant front is against secularism, atheism, and anti-Christian error of every sort. It is definitely wrong on your part not to join our ecumenical united Protestant front. We need you, and you need us; so come over, and help us. But we dare not be indifferent to the divine Word. It is loyalty to the divine Word which by the grace of God has made our Church strong in the past and which also will keep it strong in the future. Whether men of different beliefs like us or hate us really does not matter. What matters is that we be faithful to the merciful God, who has given us His Word, by which to save souls from eternal condemnation.

D. True Unity God's Gift.—A fourth danger confronting our Church today is that of forgetting the important fact that true ecumenicity, or true unity of faith, is a precious gift of divine grace, which we can obtain only by prayer and the continuous study of the divine Word. Before His suffering and death our blessed Lord prayed for this true spiritual unity of faith, this oneness of belief and profession, and not merely for an outward church organization, as liberals continually say; for He says: "Sanctify them through Thy Truth; Thy Word is truth" (John 17:17). Again: "Neither pray I for these alone [the Apostles], but for them also which believe on Me through their Word: that they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent

Me" (John 17:20, 21). Here Christ clearly prays for the unity of faith, by which the elect (according to v. 24 it is these whom Jesus had in mind) become one in the spiritual unity of the Father and the Son (v. 22). There is today too much effort to force Christians into one Protestant church organization, too much misrepresentation of the true Christian ecumenicity of faith, too much insistence upon outward union even in Lutheran areas. Many editors and papers are not under synodical control, and so they are free to write anything they wish. But by their unwise and almost fanatic insistence that all Christians must unite into an outward church federation, even though inwardly it is disunited, they undo all the good which committees on church unity accomplish. Impatience, misrepresentation of facts, and personal insults will effect the very opposite of what consecrated men have in mind.

E. Lack of Consideration for Our Brethren. — In the fifth place, there is confronting our Church the serious danger of lack of consideration for our brethren and their conscience. One of the characteristics of unionism and liberalism is that it rises roughshod over the scruples of brethren who are sincere in their conviction, but who cannot see eye to eye with those of a more liberal bent of mind. We hate to apply here the terms "strong and weak brethren," which we find in the New Testament. But let everyone who regards himself as a strong Christian in the matter of church union observe the warnings of St. Paul in 1 Corinthians 8—10 and in Romans 14. In 1 Cor. 8:12 St. Paul writes: "But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ." On the other hand, let those brethren who are easily offended by what their fellow believers think, say, and do, be slow to wrath and avoid aggressive countermeasures, for often there is at the bottom of what men call orthodoxy impatience, self-will, and self-complacency. I say this in great earnestness, because it presents a problem that is alarming. Let us criticize less and pray more for one another. Let us be still and await the salvation of the Lord when the going becomes rough.

Needs of Our Church

This thought leads us to our next consideration: the needs of our Church at this critical time.

A. Preserving the Unity of the Spirit. — The first need, I believe, is that of preserving the unity of the Spirit in the bond of peace. We are still a Church holding to the one faith set forth in Scripture and our Lutheran Confessions. The confessional background, which we owe to our loyal founding fathers, is still very strong in our religious consciousness. We are still Missourians and rejoice in what the term "Missouri Synod," in its best connotation, stands for. We still resent any attempt to sell our Church down the river. We still do not like to see our Synod submerged so that it loses its prestige as a Church loyal to the divine truth. The Word of God is still powerful among us, and the Holy Spirit is still keeping us in the one true faith. We are still doctrine-minded and mission-minded. Unbrotherly criticism is still the exception. Where it occurs, it is often an outgrowth of impatience and at times of self-appointed leadership. Essentially, we, as a Church, are not given to false or exaggerated accusation. But, on the whole, there is still brotherly admonition among us, and we bow to the divine Word as it is set before us to convince us.

B. Praying Earnestly and Studying God's Word. — That means, in the second place, that there must be more prayer and more earnest, conscientious, and thorough study of God's Word among us. That, too, is a great and crying need of our Church. I just said that we are still doctrine-minded; but there is also among us a growing trend to disregard doctrine. In our Christian day schools, accredited and usually well equipped, there is at times a lack of emphasis on God's Word which should be there. In our pulpits there often is missing that substantial feeding of the spiritually hungry who come to our worship for soul nourishment. Conferences, too, show their lack of appreciation for thorough theology by discussing pastoral short cuts or matters lying on the periphery, instead of finding delight in the substantial food of God's precious Gospel. Often there is too much reading of liberal theological works and too little of the Lutheran Confessions and dogmaticians. But, as we become superficial in our religion and theology, liberalism and unionism no longer represent to us the horrible dangers which our founding fathers recognized in them. It certainly is no glory for our Church that while Lutherans in Europe have long ago gone back to Luther and the Lutheran Confessions, we as a Church have largely failed to return to them for thorough study. When our Church was small and poor, our fathers produced a practical edition of Luther's works, which is still appreciated and used by many also outside our Church. But we have not yet published a good practical English edition of Luther's great works. Let us ask God to grant us the spirit of earnest prayer and of devout, thorough study of His Word, in order that we may be safely guided by His Holy Spirit in this crisis, when our Church faces such tremendous opportunities and problems.

C. Trusting the Power of the Word. In the third place, our Church today needs greater trust in the power of the divine Word as the bearer of His Holy Spirit, who is able to do exceeding abundantly above all that we are able to think. When Christian people turn to strong church organizations for safety and defense, it is largely because they have lost faith in God and in His Word. We call the divine Word and Sacraments the "means of grace." Let us truly believe in them as the divine means of grace, that is, the Lord's own means by which He offers to us His grace and works through us the miracles of His mercy. It is by the divine Word that we accomplish God's purpose of love: saving souls from hell for eternal life. That can be accomplished only by preaching the divine Word, the Law and the Gospel, side by side, and in their right order, and not by any external church organization. As we allow the precious Word of God to fill and rule our hearts, there will be restored to us also that true love, peace, and concord that will assure to our Church the inward unity of faith, so greatly needed for the holy mission which God has given us to fulfill.

D. Working Peacefully Together as a Synod. — All this thought leads us to the fourth great need of our Church today: working peacefully together for God's glory and the spread of the Gospel under the able and consecrated direction of men of faith whom we under God placed into the high office of leadership. There is found in some areas a deplorable forgetfulness of the Scriptural foundation of our Church as a synodical church body and of its high and glorious objectives. Too often our Synod is looked upon merely as a human organization which may be neglected or rejected according to the individual's whim or will. We admit that our synodical body is indeed a human organization inasmuch as the Bible does not command the creation of such bodies. Nevertheless, it is a human organization anchored in, and resting upon, God's Word. It has come into existence and still exists under God for the glory of God and the salvation of souls. Hence the organization which we know as our Church, or Synod, is not something purely human, and we dare not treat it as such. Founded in the fear of God to pursue objectives that are Biblical and divine, it cannot be ignored or repudiated without ignoring and repudiating our precious Lord. Its purpose is to conserve and promote the unity of the true faith. That rests upon such passages as Eph. 4:3-6 and 1 Cor. 1:10, which are quoted in our constitution. It has been founded as a united defense against false doctrine, divisions, and offenses, and here again the real basis is God's

(Continued on page 10)

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

Investing Our Blessings

Religion and church membership are frequently inherited. If we were to ask our people: "Why are you a Lutheran?" the honest answer in many cases would be, "My parents were of that faith, and I naturally followed their guidance and example."

There is nothing wrong in this, at least up to a certain point. It is the solemn obligation of Christian parents to bring up their children in the nurture and admonition of the Lord. Why, then, should anyone apologize for having received the blessings of Christianity from conscientious parents? Men usually do not apologize for inheriting a goodly portion of this world's goods. Why, then, should they be ashamed for having acquired the true riches in this manner? This is a blessing so great that we cannot sufficiently thank God for it.

But we must not be content therewith. We must invest those blessings in the best possible manner. We are never to be satisfied with the religious training received in childhood, but, as we grow up, we should so study the teachings of the Bible and of our Church that with those Samaritans we are able to say to Father or Mother: "Now we believe, not because of thy saying; for we have heard Him ourselves and know that this is indeed the Christ, the Savior of the world." Otherwise our religion would be no more than a rusty and dusty heirloom.

In recent years a noteworthy change has taken place in our circles. Ever since our Christian day schools and Sunday schools began to reach out earnestly for unchurched children, the answer of many people has been: "Our children began attending a Lutheran Sunday school and then a Christian day school, and after they were confirmed, we just naturally followed our children." Thus little children frequently lead their parents into the kingdom of God. Both ways there is joy in heaven.

"He Careth"

The Korean truce has brought at least a temporary cessation of hostilities. The Lord has answered the prayers of His Church, for "He maketh wars to cease." Yet in some Christian families there is still gloom, for the circle is not complete. Such families no doubt have prayed as fervently as others for the return of their loved ones. Has God been partial? Bereaved Christian parents might be tempted to say with Job: "Thou art become cruel to me; with Thy strong hand Thou opposest Thyself against me" (30:31).

Not so! Such thoughts are inspired by the father of lies. A Christian knows that God, not governments, is in absolute control of events. He knows that the Lord of life and death has "determined his days," that the "number of his months are with Him," that God has "appointed his bounds that he cannot pass."

A Christian also knows that whatever cross the Lord lays upon His children is, however inscrutable to us, beneficial. And so the prayers of a Christian always coincide with the all-sustaining and governing will of God. His every prayer is that of St. John: "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us" (1 John 5:14). No Christian prayer for temporal blessings can omit the words of the Savior in Gethsemane: "Father . . . not as I will, but as Thou wilt."

And therewith a Christian will rest content. Though he cannot fathom the ways of God, he knows that when the Lord sends heartaches and suffering, He also gives His children extra strength to bear the affliction. "He careth for you" and "will make a way to escape that ye may be able to bear it."

A Grave Matter

A very grave matter confronts our Synod. We refer to the proposal before the Wisconsin Synod reported in the September 1 issue of the LUTHERAN WITNESS, page 12, to terminate the 81-year-old affiliation with the Missouri Synod in the Synodical Conference. The Wisconsin Synod will consider this proposal at a special session to be held in Milwaukee, Wis., on October 8 and 9 of this year.

This matter is considered so serious that the *Praesidium* of our Synod, together with a group of District Presidents and other officials, has decided to send out a statement regarding the issues involved. The LUTHERAN WITNESS hopes to publish some of these matters in later issues.

Let us exercise patience, refrain from uncharitable judgment, and repent where we may have offended. Let us earnestly and sincerely petition the Lord of the Church to thwart the efforts of the evil Foe to disrupt the unity of the Church. May our heavenly Father graciously preserve among us the bond of peace!

How to Silence Scoffers

There are various ways in which Christians can defend themselves and the Christian religion and the Church against the ignorant and frequently vicious railing of wicked men, but one of the most effective is the one suggested by the Spirit of God through the pen of the Apostle Peter. He says: "It is the will of God that with well-doing ye may put to silence the ignorance of foolish men."

A very simple method indeed. In military strategy a good offense is frequently the best defense. That is certainly true here. When God's children seriously endeavor to walk in the light, doing what is right and being helpful to the underprivileged, especially their enemies, they are giving the foe no ground for cavil or slander. When a Christian's daily life actually proves the accusations of the world false, scoffing is bound to become less noisy and effective; indeed, it may be that the one or the other may even be won over.

All this is not easy. There is much in a Christian's make-up, due to his sinful nature, which rebels against such injustice and clamors for drastic action. But, like St. Paul, we should learn to do all things through Christ, who strengthens us.

And Jesus Said

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.
Matt. 11:11

Are we aware of the high status which we as Christians occupy? Let us try to understand the words of Jesus here quoted. He bestows high praise on John the Baptist; in fact, Jesus says that of all the millions of men born on this earth "there hath not risen a greater than John the Baptist." Parenthetically we say that evidently Jesus eliminates Himself from the multitudes that are surveyed and compared; while He, too, was born of a woman, He is far more than a mere man and therefore not to be included among those whom we evaluate.

John is called one of the greatest of men because he was the trail blazer of the new era and the forerunner, the herald, of the Messiah. What an important, noble function was his! We can understand that he was placed above David, Isaiah, and even Moses. But now comes the astounding statement of Jesus: "Notwithstanding he that is least in the kingdom of heaven is greater than he." One of the greatest of all the heroes of old — and yet inferior to the lowest member of the Kingdom — that is what Jesus says.

The Kingdom of Heaven, the gracious rule of God, was established by Christ when He earned forgiveness of sins for mankind and through His Spirit, working in the means of grace, made people members of the Christian Church — a blessed work going on to the end of time. John was not yet in that kingdom, he beheld the dawn of a new day, but the full splendor of it he did not. He was God's dear child, but, though a spiritual giant, he belonged to the old dispensation.

Now we begin to understand Jesus' extraordinary statement. John beheld the Redeemer, it is true; but the precise way in which salvation was accomplished he did not live to see. The humblest Christian is superior because he contemplates the Cross of Calvary and the open tomb in Joseph's garden. John fixed his gaze on the prophecy; we revel in the fulfillment. Besides, how much greater our privileges are than those of the Forerunner! He belonged to the Old Covenant, that of the Law, bondage, imposed ceremonies, and burdensome precepts. He was still a minor, as St. Paul puts it Gal. 4:1-3. We as children of the New Covenant breathe the air of freedom. The irksome yoke has been removed. We are all priests and kings. Here lies the greatness of New Testament Christians. Are we aware of it?

WILLIAM F. ARNDT

Your Synod

Children of God, who by God's grace have been brought to faith in their Savior, realize that forgiveness, peace with God, and the assurance of eternal life are the most precious possessions which can come to a poor sinner. This good news (Gospel) must be proclaimed near and far, so that ever more of the earth's unfortunate people may come into possession of the blessings which Christ earned for all mankind on Golgotha's Cross. The Christian soon feels that the sharing of these blessings with others is a "must." Andrew found Christ, and he could not rest until he had brought his brother Peter to Him. Philip heard Christ's call, and immediately he had to tell Nathanael. The Samaritan woman at Jacob's Well eagerly listened to Christ as He offered her the living water, which "springeth up into everlasting life," and just as eagerly she hastened to the city and told the people: "Come, see a man which told me all things that ever I did; is not this the Christ?"

Children of God must be missionaries. They say: "We cannot but speak the things which we have seen and heard." It has always been so. It is today. It was so at our Houston Convention. Every delegate and visitor who entered the Music Hall and saw the stage setting was at once impressed with the fact that the chief business of God's people is to bring souls to Christ.

Committee Two, which presented Synod's vast and expanding program of missions, did much not merely to focus the Convention's attention on this business of paramount importance, but also to inspire the delegates to vote for mission expansion and to encourage them to return to their congregations and speak for missions.

Little wonder that the convention encouraged our Districts in the United States and Canada to put forth every effort to open at least 120 new missions annually. The shift in our population, the opening of new suburbs, and the fact that there are many towns without a Lutheran church present wonderful opportunities for mission work.

Little wonder that the delegates listened eagerly and with great joy to the reports of successes also in foreign fields, in Brazil, Argentina, Chile, Venezuela, Mexico, Guatemala, Nicaragua, Cuba, the Hawaiian Islands, the Philippines, New Guinea, Japan, France, Denmark, Finland, England, Africa. Each field, each missionary, could tell heart-warming stories of God's blessings.

Missionary Rudolph Prange pleaded that we all pray for our missions and for our missionaries. Do we? Do you?

J. W. BEHNKEN

The Creed

"I Believe in God the Father"

"ALMIGHTY"

A young man behind the steering wheel of a high-powered car throbs to a sense of mightiness. A domineering father revels in the control he exercises over his family. A captain of industry or merchant prince glories in his ability to "corner the market."

The urge to dominate, to approximate almightiness, is common to the children of Adam.

A dictator cannot resist the yen to play god. Greater than the lust for money is the lust for power. Alas, whenever men have tried to play god, they have made life a living hell for great masses of people.

Only He that sits astride the archway of time and space is the rightful Ruler of the universe. He is the Lord God Almighty.

It is He that stretches out the heavens like a curtain, that lays the beams of the chambers in the waters. He sends the springs into the valleys that run among the hills. He causes the grass to grow and herbs for the service of man. He appoints the moon for seasons; the sun knoweth his going down. He leads the stars like sheep upon their nocturnal pastures. He hangs the earth upon nothing.

The Lord God Almighty imprisoned energy in the atom, which, when fissioned, becomes dazzling and devastating. He fashioned the solar and stellar systems, and their infinitesimal counterpart, the world of atoms and electrons. He established the laws of nature; these are His will in operation, whether man recognizes this or no. He is the Almighty God, Artificer of the Universe, Ruler of nations, Guider of the destinies of men.

So often I feel weak and inadequate, at the nadir of my resourcefulness. The will to do is present with me, but how to accomplish that which I would I know not. Whither shall I turn? Shall I flagellate my will? Shall I tell myself, "Buck up, and be a man"? No; I have heard that story before. I need help outside myself. I need God.

Come, Thou Almighty One. Turn on Thy power. Let it flow through my life. Energize me for good. Am I not Thine, accepted in the Well-Beloved? Hast Thou not given Thine Only-begotten Son to bring me into Thy favor? Hast Thou not made me Thy child through Holy Baptism? Lift me to the stature I should assume as a child of Thine by right of creation and redemption. Let me experience what great things can be accomplished by one who is permitted to draw upon Thine omnipotence. Link me to Thee!

The Almighty God and I — is not this a majority?

St. Mark's, Detroit ERWIN KURTH

Synodical Essay

(Continued from page 7)

Word, as we have it in such passages as Rom. 16:17 and many others. Our Synod, or Church, moreover, purposes to serve as a body in which individual Christians and Christian congregations jointly endeavor to extend the kingdom of Christ. Also that objective is Scriptural. Our Synod exists for the training of Christian ministers and teachers for service in our Lutheran Church. That, too, is willed by God.

As thus we consider these and the other objectives for which our Synod exists, we dare not treat this union of Christian congregations with lightness or even contempt. And that means that we dare not lightly sever our connection with it, as some have done, declaring our Church to be a heretical body.

Nor dare we individually assume leadership in our Church as we please. In Christian order and love we must recognize that official leadership which, in the fear of God and with earnest prayer, we have set up to guide our synodical affairs in agreement with Holy Scripture and the Lutheran Confessions. Every pastor is the head of his congregation, but as members of our synodical body we all — pastors, teachers, and laymen — yield to one another and to our leaders in the fear of God as they direct us by His Word to do His will.

Let us, then, not oppose ourselves to the sacred objectives for which our Church exists; above all, the preservation of doctrinal unity, the suppression of heresy, the extension of Christ's kingdom, the training of efficient pastors and teachers, and so forth. If we do so, we sin against Christ, the Head of His Church. Nor let us start confusion and disorder by placing ourselves above our duly elected official leadership.

This does not mean that we should become papistic in our respect for men and that our Visitors, District Presidents, and especially our *Praesidium*, should be regarded as so many smaller or bigger bosses to rule over us according to their will and whim. If they show such papistic tendencies, we must dismiss them. As Christians we have but one head, Christ, and but one source and rule of faith, His divine, inspired Word, the Holy Scriptures.

But that very divine Head of ours, that exalted, ruling Christ, who has commanded us to be His witnesses and to preach His Gospel to every creature, moves us to witness His Word wherever He grants us open doors. That includes also such church federations as will give us a chance to witness the truth, as the World Council of Churches and the National Council of Churches, not to speak of the Lutheran World Federation, which in its Theological Department offers us a special opportunity to emphasize those truths that God commands us to assert. This does not primarily mean membership in such organizations, for in all of them there are still hindrances, which we, as a Church dedicated to the witness of the pure Gospel, dare not ignore. It does not even mean consultative membership, which is welcome neither to these church federations nor to us who believe in a program of true ecumenicity, or true unity of faith. It is difficult to go into detail on this most important matter, as this is so very complex. Nor should we oversimplify it either by liberal indifferentism to error or by static isolation, as if the modern challenge did not concern us. One thing is certain: the problem of true Christian ecumenicity cannot be solved by mere measures of social friendship or companionship, as when laymen and pastors of different synodical connections get together for social programs. There is a matter of truth and principle at stake which we dare not ignore unless we desire to be disloyal to the confessional principle of our Church in the past.

Conclusion

As the present church crisis calls for special prayer, special study of God's Word, special patience with one another, special effort to keep the unity of the Spirit in the bond of peace, special sympathetic understanding of what sincere Christians, and, above all, sincere Lutherans, in other denominations desire to bring about, so also it calls for, as we believe, a special commission on true Christian ecumenicity. This is not to take the place of our present commission on doctrinal unity, but rather to work together with it and the *Praesidium*, considering the various aspects of the weighty matter of Christian ecumenicity, so that in the fear of God our Church may witness the divine Word wherever it is given the opportunity to do so. We suggest this humbly, yet earnestly, in order that we may do what God now wants us to do.

And now a last thought as we conclude our essay on the ecumenical movement and our Church. There are some who seem to treat lightly the grave situation now facing the Christian Church. Others again seem to take it too seriously and in a defeatist attitude to give up their faith in the power of the divine Word. In a time like this we must listen not to what we feel or what others feel, but to what God tells us. On the one hand, we must take seriously both the challenges and the dangers of the Church as God's Judgment bell is tolling ever louder alarms. As God's Word says, we are living in the last hour. The day of Judgment is at hand.

Nevertheless, as children of God, who trust the unfailing promises of our blessed Lord and Savior, it would be sinful for us to despair of Christ's ever-present help. His strength is made perfect in our weakness. The Church on earth is in its appointed state of humiliation. What St. Paul says of his own person and ministry in his Second Letter to the Corinthians, may be said of all Christians and all churches that preach the divine Word in its full truth and purity: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body" (2 Cor. 4:8-11). And again: "In all these things we are more than conquerors through Him that loved us" (Rom. 8:37). If we have this divinely given spirit of triumphant faith, we shall not fail in remaining true to the Lord's sacred trust. We can do all things through Christ, who strengthens us. In His name we shall go forward from victory to victory, for the banners of our King are going before us.

Meanwhile let us take the most important matter of true ecumenicity to God in our daily prayer, asking Him for abundant grace to witness His divine Word in its full truth and purity and to reject every teaching and every transaction which is not of God. While earnestly contending for the faith once delivered unto the saints (Jude 3), let us think of the loyal Lutherans who after Luther's death eagerly sought to establish, by faithful and persistent testimony of the divine truth, that true unity of faith which God demands of Christian believers, and who by the *Formula of Concord* achieved that precious spiritual unity. Let us seek what they sought; and let us each day pray as they prayed: "May Almighty God and the Father of our Lord Jesus grant the grace of His Holy Ghost that we all may be one in Him, and consistently abide in this Christian unity, which is well pleasing to Him. Amen." (*Formula of Concord, Trigl. Conc.*, p. 237.)

GOD RULES

All glory be to God on high,
Who fashioned earth, and sea, and sky;
Who guides and guards the human race,
And holds man's life in His embrace.
With power and in mystery
He molds the nations' destiny.
In storm, in war, in time of peace,
He marches on without release.
No one can stay God's mighty hand,
As on He strives from land to land:
Breaks through obstructions, paves the way,
Sends forth His Word without delay;
Brings Christ to nations — peace to all
Who will accept His urgent call.
All glory be to God on high.
He rules all things: *Him* glorify.

Aurora, Ill. PAUL C. STREUFERT

Free Conferences in Europe

On June 29, 1953, six men appointed by President John W. Behnken left New York via Pan American to continue the Free Conferences begun in 1948 in Europe, commonly known as "Bad Boll Conferences" (from the location: Bad Boll, a spa near the village of Boll in Wuerttemberg, Germany). The commission consisted of the Rev. H. H. Harms, D. D., First Vice-President of Synod and the leader of the group; Professors Paul M. Bretscher, Ph. D.; Walter Roehrs, Ph. D.; Martin Franzmann of St. Louis; Martin J. Naumann of Springfield; and Pastor Paul Koenig of St. Louis. Half of the group flew to London to attend the conference reported in the WITNESS, August 18, p. 13; the other half arrived in Paris on June 30 to meet with brethren of our Free Church in France, Alsace, and Belgium and with 20 pastors of other French Lutheran churches in Paris and Montbeliard.

President Frederic Kreiss of our Free Church in France acted as chairman at the five sessions held in the Church of Our Redemption, the Rev. R. Lovy, pastor, in the heart of Paris. Some thirty men were present, including the Americans, and five Free Church brethren. Essays were read on Baptism, Lutheranism in France, the Reality of the Incarnation, Close Communion, Christ the Consummator, the Word in the Word (the Relation of the Incarnate Word to the Written Word). Essays of the Americans had been previously translated into French to allow French-speaking members to follow the presentations. Several papers evoked considerable discussion, especially "The Word in the Word" by Dr. Roehrs and "Close Communion." Through Pastor Kreiss's engaging and disarming manner in conducting the meeting, a cordial spirit prevailed. At the close of the conference Pastor Lovy expressed the wish that it might be repeated, a suggestion which met with the approval of all present. The theological confusion apparent in the Lutheran Church of France warrants a continuation of such discussions. There was ample evidence that our testimony in that country is bearing fruit.

The next scheduled meeting which was to take place in Berlin-Spandau July 6—14 had to be canceled, much to our regret, because of circumstances beyond our control.

About seventy persons attended each of the two conferences at Bad Boll, July 15—22 and July 24—30. The general title of the essays was: "The Church as Viewed by Its Living Lord;" the subtitle: "The Confession of All Believers, Jesus Christ Is My Lord." Each forenoon two essays were read, one by an American theologian and one by a German. In the afternoon the conference divided into four sections for group discussions of essays. The plenary meeting that followed heard a report of the group discussions from the group leaders and gave the essayists an opportunity to answer further questions. Naturally, divergent opinions would be voiced in the group meeting, but it was amazing to note how much unanimity was evidenced.

The grand theme of the conference, as developed by the various essayists, was treated under the following topics: "My Lord who came into the flesh" (The Incarnation, a real assumption of human nature; Jesus is true man; Dr. Roehrs. The Incarnation a historical fact, a real happening, not a myth; Pastor Schober, Erlangen). "My Lord whom God reveals unto me" (Jesus as God's final Word to man; Dr. Wm. Andersen, Brecklum. The Word in the Word; the Word made flesh revealed in the written Word; Dr. Roehrs). "My Lord who reconciled me to God" (The Ransom; Professor Franzmann. The High-Priestly Office; Dr. Martin Kiunke of our Oberursel Seminary). "My Lord who bestows unto me all manner of gifts and benefits." (Apostleship and office; Dr. Armin-Ernst Buchrucker, Wuppertal. The Message of the Church; Professor Naumann. Baptism; Dr. Bretscher. The Supper of Our Lord, Prof. Martin Wittenberg, Neuendettelsau). "My Lord who shall deliver me from every evil work and translate me into His heavenly kingdom" (Jesus the Judge of the World; Pastor H. Willkomm of our Free Church in Berlin. Jesus the Consummator; Professor Franzmann).

One evening during each conference and three mornings the undersigned presented to the pastors the work of a Lutheran congregation in America, the organization of the congregation, lay activity, Christian stewardship, and relation to Synod. Considerable interest was shown for practices so different from conditions in state churches. Lively discussions ensued.

The essays were uniformly excellent; the presentations of our American essayists, outstanding. They were thoroughly versed in the Scriptures, in our Confessions, and in Luther, showed familiarity with the problems confronting the Lutheran theologians of Germany and Europe, and answered criticism with patience and in a scholarly manner, facts that were unhesitatingly acknowledged by the conference. In each conference our Free Church brethren were present; several of them presented essays; all spoke the same language. Time and again the statement was made that our men presented Biblical theology; admiration was voiced for the clear-cut, definite theological truths proclaimed. Privileged to serve in 1949 at similar meetings at Bad Boll, the undersigned could not escape the conviction that definite progress has been made, that many pastors are understanding and sharing our position and are doing something about it in their respective congregations and circuits. Many expressed

Conference at Oberursel

First row, left to right: Dr. M. Schulz, Prof. R. Laabs, Supt. Srocka, Supt. Grube, Dr. Harms, Dr. Kirsten, Dr. Guenther, Supt. Martin, Rev. Michael, Dr. Kiunke.

Second row: Rev. Daib, Rev. Hopf, Prof. Naumann, Rev. Koenig, Rev. Stallmann, Pres. Petersen, Rev. R. Hein, Supt. Heinzelmann, Dr. Oesch, Rev. Kreiss, Rev. Huebener.

Third row: Prof. Franzmann, Pres. M. Hein, Dr. Bretscher, Dr. Roehrs, Rev. Wagner, Rev. Lelke.
Top row: Chaplain J. Freed, Rev. Fiedler, Rev. Lucius, Rev. Eles.

deep gratitude not only for physical relief, but also for the spiritual uplift derived from Free Conferences in which "the conservative wing was strengthened," as they put it. The pastors present serve a total of 600,000 souls, which may give a faint idea of the extent to which the German churches are reached through testimony of the Missouri Synod delegates at these Free Conferences.

August 5—8 another conference was held in the theological seminary at Oberursel, this time with representatives from the Free Churches of Europe with whom we are in fellowship. Some twenty-five leaders of the respective groups, including the four professors of Oberursel and the American delegation, were present, also President Kreiss of Paris, Pastor W. J. Michael of Copenhagen, Pastor A. A. Uppala of Finland, and Pastor E. G. Pearce of London. Papers on the inerrancy of Holy Scripture, the essence of the Lutheran Confessions, the basic and historical meaning of agreement in evangelical doctrine, our position toward the Lutheran World Federation, and evangelical practice were read and discussed at length. From beginning to end, the discussions were lively and fraternal. Here brethren met who took Scripture and the Confessions seriously and showed agreement in matters of doctrine and practice. Our Synod did a real service to the cause of Lutheranism in Europe by bringing these leaders together for such a profitable conference. A social evening and a tour to Worms helped to further fellowship and mutual understanding.

The leader of the group from the U. S. was Dr. Harms, the chairman of all meetings, the preacher at the opening services, and the speaker at the morning devotions, in which he always chose a text that threw light on the topics for the day. His well-thought-through message, his work, his skillful handling of the meetings were well received. The Bad Boll Commission of 1953 expressed its thanks to him.

The American delegates agreed unanimously that the conferences were fruitful, that definite progress is being noted, and that the request, made at each session, for a continuation of these meetings should be heeded. This plea came especially from a number of consecrated laymen who not only showed keen interest, but also a fine theological understanding and an earnest concern for the welfare of the Church. They wish to be included in greater numbers in future Free Conferences. If the laymen present at Bad Boll are a sample of lay representatives of German churches, there is no doubt that their attendance at future gatherings will contribute much toward deepening Lutheran consciousness in the Lutheran churches of Europe.

St. Louis, Mo. PAUL KOENIG

NEWS

September 1 marked the 300th anniversary of the baptism of Johann Pachelbel at St. Lorenz' Church, Nuremberg. Pachelbel, baptized September 1, 1653, was one of the greatest composers in the Lutheran Church. He influenced Johann Sebastian Bach.

The Valparaiso Church Music Conference at Sheboygan, Wis., August 31 to September 3 observed the anniversary. Prof. W. E. Buszin, Concordia Seminary, St. Louis, read a paper on the composer's contribution to organ literature.

The Jersey Journal and Jersey Observer, daily newspaper in Jersey City, N. J., in a front-page editorial, "The Kinsey Report Is Arrogant Bunk," described Dr. Alfred C. Kinsey's report on women as "an atomic bomb designed to destroy what is left of sex morality in the U. S." The report attacks basic morality in the guise of "scientific" research, the editorial claims. "The church, the home, the family, the conventions of a moralistic society are roundly assailed. Kinsey finds these influences 'bad' on the basis of 'fact'," the paper said of Dr. Kinsey's book.

Attorney General Leo Hoegh's office in Dubuque, Iowa, has ruled that Iowa public schools may release pupils during regular school hours for religious instructions outside school buildings.

The Danish Evangelical Lutheran Church of America, organized in 1872, with headquarters in Des Moines, Iowa, by a 400—100 vote of delegates at its 76th national convention, held in Des Moines, changed its name to the American Evangelical Lutheran Church.

Eight members of Grace Church, Queens Village, Long Island, N. Y., the Rev. Louis S. Wagner, pastor, last year studied for the holy ministry. Two were June graduates of Concordia Seminary, St. Louis: Clifford Riis, now serving as missionary in Greenville, S. C., and Edward Saresky, who accepted a call to Trinity, Wellsboro, Pa. Two others were students at St. Louis: Paul Wagner and William Beckmann, Jr. The remaining four were enrolled at Concordia Collegiate Institute, Bronxville: Fred Puelle, John Puelle, Philip Wagner, and George Wolters.

Prof. F. J. H. Blaess, for the past ten years a member of the faculty of Concordia College, Adelaide, Australia, has accepted the call to be principal of the college. He succeeds Dr. H. P. A. Hamann, headmaster since 1939, who will continue to lecture at the seminary, but whose load will be lightened.

Professor Blaess is the first Australian headmaster as well as the first graduate (class of 1921) of the seminary to become principal of the Australian seminary.

After serving five years in the foreign mission field in India, 1922—1927, he became pastor of the Handorf parish in Australia. Since 1943 he has taught at the Adelaide seminary.

OREGON JOURNAL

Fifth biennial convention of the Lutheran Women's Missionary League at its opening service in the Auditorium, Portland, Oreg., July 28. The Rev. R. C. Muhly, Twin Falls, Idaho, is on the left of the platform, and the Rev. Carl Bensene, Seattle, Wash., on the right. Insert: Mrs. Arthur Preisinger, Chicago, Ill., new national president of L. W. M. L. The 1955 convention will be held in New Orleans

The Board for Audio-Visual Aids of Synod in a recent two-day meeting at Concordia Publishing House, St. Louis, discussed details of four new pictures, including a $41,000 sound film outlining the principles of family worship, and three documentary pictures on Lutheran mission work in Japan, the Philippines, and Latin America. The board also authorized the production of a filmstrip on the life of Martin Luther, based on the film produced by Louis de Rochemont and Associates. The filmstrip will be ready in time for Reformation observances this fall. A sound filmstrip on the Houston convention is almost completed, the Rev. Victor Growcock, executive director of the department, reported.

Prof. C. T. Brandhorst, professor at Concordia Teachers College, Seward, is chairman of the newly elected board. Other members are: the Rev. Herman Bielenberg, Oil City, Pa.; Dr. Ernest Tieman, head of the audio-visual aids department of the University of Texas at Austin; the Rev. Otto F. Stahlke, Waltz, Mich.; Prof. Walter F. Steinberg, Lutheran High School South, Chicago; T. G. Eggers, director of films for the L. L. L.; and Elmer Kraemer, editor of *The Lutheran Layman.*

The Synod of the Christian Reformed Church, which met at Grand Rapids, Mich., in June, decided to build a $300,000 office building and publishing plant on a nine-acre tract in Grand Rapids. The 96 delegates from all parts of the country rejected a proposal from a study committee appointed by last year's synod that the plant and offices be moved to Chicago.

The synod postponed action on a recommendation that it express disapproval of AFL and CIO unions and discipline church members who belong to them, but refer the issue to various consistories for a year of study. A committee was appointed to evaluate their reactions and report to the 1954 synod. The synod's advisory committee recommended that the Church go on record against neutral labor unions. Policies of the AFL and CIO, it said, require "Christian disapproval" of the two labor organizations. The policies, the committee stated, include the taking of a pledge or oath that the member place his loyalty to the organization above all other affiliations; desecration of the Christian Sabbath by holding meetings or allowing unnecessary work to be done on that day; use of intimidation, coercion, and other forms of "persecution" to compel workers to join, and the use of boycott or other interferences to compel an employer to recognize an organization. The committee also referred to the use of the strike in violation of the law, or when its use endangers life and the public welfare, and the use, or assenting to the use, of violence, in labor disputes.

The Rev. F. Uplegger, 85, missionary to the Apache Indians at San Carlos, Ariz., recently was guest speaker at Messiah Church (the Rev. Eldor Mueller), Sterling, Ill. Sixty years ago Pastor Uplegger ministered to Messiah Congregation. When his former parishioners asked him: "How do you remain so youthful and vigorous?" the octogenarian replied: "It's really nothing I do. It's just a blessing of the Lord. He still has some work for me to do for Him."

Protestant and Roman Catholic leaders of New Orleans, La., announced that they would co-operate with the State police in stopping bingo, raffles, and similar games at church functions. The Lutheran churches of New Orleans, in a paid newspaper advertisement pledging co-operation with the drive of Col. Francis Grevemberg, head of the State police, said they were against gambling at church fairs and called on other churches to stop such practices.

An attack against the World Council of Churches was made in a committee report submitted at Edinburgh, Scotland, to the Reformed Ecumenical Synod at an August meeting of delegates representing fundamentalist Reformed churches in the U. S., Canada, the Netherlands, Great Britain, South Africa, Japan, Indonesia, and Ceylon. "The unity of churches the World Council stands for is not a unity in the spirit of truth, but is rather aimed at a certain fellowship which surpasses dissension in faith, even to such a degree that the outstanding point, like the profession of Jesus Christ as God and Savior, may be left in a state of ambiguity," the report stated. It also criticized the WCC for what the committee called a "slack attitude" toward Communism. In a reference to the resignation in 1951 of Dr. T. C. Chao, dean of the School of Religion, Yenching University, Peking, as president of the World Council, the report said "the resignation of the decided Communist, Professor Chao, was regretted (by the Council)."

***Terse,* Synod's Student Service Commission's** bulletin, states in its September issue that 11 members of a Lutheran family in Texas have college training.

"Home, church, and society all benefit when men and women go to college. That is what the Kramers believe — and demonstrate," *Terse* reports.

"It all started with Arnold Kramer, for 19 years Treasurer of the Texas District, and his wife Rachel, both of whom studied at Clifton College. It continued with the nine children. The end isn't in sight, because college-conscious Arnold and Rachel have made provision also for the college education of their grandchildren.

"One or more Kramers attended college over a string of 15 years. An extraordinary financial load. But Pappy is also an extraordinary man: an outstanding accountant, tax specialist, and owner of a small cattle ranch (600 acres). Three sources of income help.

"As for the children: Alice holds a law degree from the University of Michigan. Frances is a product of Purdue. Gladys completed her college work at the University of Wisconsin. (This trio of girls started out at Valpo.) Fairy is an alumna of Stanford. Clifford, loyal to Texas, studied at Southern Methodist University. Kenneth, a product of the St. Louis seminary, continued his studies at the University of Texas. Clayton, treasurer of Gamma Delta, is a law student at S. M. U. Quentin is a medical student at Baylor. Shari, a high school senior, plans to enroll in the University of Colorado."

DEATHS

John Henry Mueller (October 23, 1872, Lincoln, Mo., to June 23, 1953, Addison, Ill.), son of August and Elizabeth Mueller; attended St. Paul's College, Concordia, Mo.; graduated Concordia Seminary, Springfield, 1896. He served congregations at Deshler, Nebr., for a year of vicarage; at McFarland, Kans., 1896 to 1903; Lohman, Mo., 1903 to 1910; Lone Elm, Mo., 1910 to 1918; at Summit, Ill., 1918 to 1925; and Bellwood, Ill., 1925 to 1927. He was superintendent of Lutheran Child Welfare Association at Addison, Ill., 1927 to 1940, and assistant to the superintendent until his retirement in 1942. Since that time he helped a number of congregations as vacancy pastor and substitute preacher. He served as circuit visitor and as chairman of a mission board during the years of his ministry.

In 1896 Pastor Mueller was united in marriage with Johanna Boehmer, who died in 1903. In 1905 he married Anna Vetter, who preceded him in death in March, 1953. His 80 years of earthly life and 57 years of service were ended suddenly by an auto accident at Ontarioville, Ill. Surviving are three sons, three daughters, five brothers, and four sisters. Pastor Herbert A. Mueller of Dundee, Ill., is a son, and Pastor H. L. Pfotenhauer of Woodstock, Ill., a son-in-law of the departed. Burial took place June 27, 1953, at Addison, Ill., the undersigned officiating. DANIEL E. POELLOT

William Heine (July 25, 1872, Minden, Germany, to July 11, 1953, Indianapolis, Ind.), son of Henry and Sophia Schaper Heine, came to America with his uncle in 1888, leaving his parents and other relatives in Germany. He was graduated from Concordia Seminary, St. Louis, in 1898, after having attended Concordia Seminary at Springfield for a while. The same year he was united in holy wedlock with Miss Anna Hibner of Indianapolis.

His first congregation was in Griswold, N. Dak., 1898 to 1901. Other parishes were at Woodburn, Kellerville, Goodland-Parr, and North Judson-Denham, Ind., 1901 to 1918. From 1919 to 1927 he served in the Children's Home at Bay City, Mich. Then he came to Indianapolis, giving six years

of his efforts to the development of the Lutheran Children's Home (then known as the Orphans' Home), retiring in 1933. During most of his final years of activity he was employed in the Indiana State House as custodian. His active years in the ministry were cut short because of ill health.

He is survived by three sons: Martin and William, Indianapolis, and Harold of Detroit; four daughters: Irma Heine, Mrs. Anna Spears, and Mrs. Alma Rosenbarger, Indianapolis, and Mrs. Esther Baxter, Fort Wayne.

At the funeral, held July 15, his pastor, the undersigned, pastor of Emmaus Lutheran Church, preached on Ps. 71:20. Brethren of the city served as pallbearers. Burial was in Concordia Cemetery, Indianapolis. H. L. KRUECKEBERG

Herman W. Rueger (January 27, 1887, Bloomington, Ill., to July 14, 1953, Rochester, N. Y.), son of Helmuth and Johanna Rueger; graduated Concordia Seminary, Springfield, 1909; served missions in Adams and Marquette Counties, Wis., 1909 to 1911; Auroraville, Wis., 1911 to 1919; Sebringville, Ont., Canada, 1919 to 1927; Erie, Pa., 1927 to 1950; 1950 to 1953 Institutional Missionary and Assistant Pastor of St. Mark's Church, Rochester, N. Y.

August 10, 1910, he married Emily Riefstahl of North East, Pa. She, two sons, and two daughters survive him: Herman C. of Erie, the Rev. Walter F. of Philadelphia, Mrs. Edward Bernhard of Erie, and Miss Gertrude of Rochester.

At the funeral, held at St. Mark's Church, Rochester, July 17, the undersigned preached, and Pastors H. H. Rohe and M. W. Mueller officiated. At the cemetery near North East, Pa., Rev. A. Puscheck delivered a brief address, and the undersigned read the committal service. C. A. BEHNKE

William F. Hagen (July 19, 1888, Ludington, Mich., to July 19, 1953, Detroit, Mich.), son of the Rev. William and Marie Naumann Hagen; graduated Concordia College, Fort Wayne, 1907; Concordia Seminary, St. Louis, 1910; served congregations at Rose City and West Branch, Mich., 1910 to 1912; Pinconning, Mich., 1912 to 1921; Bach, Mich., 1921 to 1927; and St. Stephen's, Detroit, Mich., 1927 until his retirement in 1950. For more than twenty years he was Financial Secretary of the Church Extension Board of the Michigan District; he was also Visitor of the South Detroit Circuit for three years.

In 1914 he married Dorothea Eck; she died in 1933. This marriage was blessed with five children: William R.; Mrs. Dorothea Schafer, Mrs. Elizabeth Harcourt, Thomas, and Eunice. In 1935 Pastor Hagen married Amanda Witt. He is survived by his wife, two sons, and three daughters.

The Rev. E. Claus officiated at the funeral services, held in St. Stephen's Church, Detroit, July 22; the undersigned preached; and the Rev. F. A. Kolch conducted the committal service at Glen Eden Lutheran Memorial Park.

W. E. REHMUS

William Frederick Junke (March 4, 1877, Buffalo, N. Y., to July 26, 1953, Mount Clemens, Mich.), son of Gustav and Pauline Seemann Junke; attended Concordia College, Fort Wayne; graduated Concordia Seminary, St. Louis, 1900.

He served congregations at Byrnesville, Mo.; Newark, N. J.; Palmer Rapids. Ont.; Christ Church, Hadley, Mich., 1905 to 1927; and St. Peter's, Richmond, Mich., 1927 to 1944. After 44 years of service he resigned and moved to Mount Clemens, Mich.

He was married to Lydia Schwankowsky of St. Louis, Mo., who died in 1917. In 1919 he married Margaret Stark of Buffalo, who with nine children survives him. The children are Mrs. Louis Masch, Mrs. Fred Masch, Walter, Mrs. Gaylord Harrington, Mrs. Erna Galbraith, Mrs. Walter Bellhorn, the Rev. Wilfred J. of Trinity Church, Mount Clemens, Paul G., and Mrs. Bryce Beversdorf. Also surviving is a sister, Mrs. John Lindner.

At the funeral, held July 29, the Rev. George A. Sebald addressed the family at the funeral home. The circuit visitor, Clarence H. Siess, officiated at the church, and the undersigned preached the sermon. District Vice-President Herbert B. Fehner spoke as representative of the Michigan District, and Dr. F. A. Hertwig also addressed the congregation. The Rev. Louis G. Heinecke read the committal service. In Cadillac Memorial Gardens there is a statue of Martin Luther, a replica of the one at Concordia Seminary, St. Louis. In the shadow of that statue lie the mortal remains of Pastor Junke.

G. WALTER SCHOEDEL

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Bailey, Clark, Our Savior, Fresno, Calif., by A. F. Volmer, July 26.
Bartling, Frederick A., Luther Memorial, Richmond Heights, Mo., by Victor A. Bartling, July 26.
Bauer, Walter R., Immanuel, Valparaiso, Ind., by O. W. Toelke, July 5.
Goeres, Richard, First St. Paul, Chicago, Ill., by James G. Manz, June 28.
Hall, Lester L., Trinity, Freistadt, Wis., by H. H. Wiechmann, July 19.
Hargens, Moritz, Zion, Mitchell, S. Dak., by John E. Lutze, July 19.
Hess, Robert, First St. Paul, Chicago, Ill., by James G. Manz, June 28.
Mueller, Kenneth, Holy Ghost, Niagara Falls, N. Y., by Victor W. Dahlke, June 28.
Oermann, Ervin R., Good Shepherd, York, Pa., by Karl Weckwert, July 12.
Reichert, Charles A., Mount Calvary, Janesville, Wis., by Herbert Mayer, July 12.
Stevens, Leland, Trinity, Walnut Creek, Calif., by Alwin L. Rubin, June 28.
Wehmeier, Walter J., Hope, Six Corners (Niagara Falls), N. Y., by G. F. Hoyer, July 26.

Ordained and Installed:

Abram, William P., ordained, St. Peter, Fort Wayne, Ind., by Henry A. Abram, June 21; installed, Bethlehem, near Fort Wayne, Ind., by Dr. Erwin L. Meyer, Aug. 9.
Barg, Edgar, Immanuel, Gresham, Wis., by A. Schedler, Aug. 9.
Frederking, Martin, Grace, Mart, Tex., by E. A. Heckmann, Aug. 9.
Grafe, William, ordained, Epiphany, Detroit, Mich., by E. T. Bernthal, June 28; installed, Green Grove parish, Colby, Wis., by R. J. Scholz, Aug. 9.
Hessel, Theodore E., Shore Haven, Euclid, Ohio, by Edwin C. Abendroth, Aug. 9.
Hiller, Harold M., St. John, Island Lake, Ill., by H. H. Heinemann, Aug. 2.
Krause, George, Concordia, Loves Park, Ill., by Edwin C. Beversdorf, Aug. 16.
Krueger, W. James, St. Paul, Somerton, Pa., by M. A. Berner, July 19.
Ledebuhr, Arthur A., Grace, Los Alamos, N. Mex., by Walter F. Geihsler, Aug. 16.
Malotky, Arden, associate pastor, Trinity, Rochester, Minn., by Walter W. Eifert, Aug. 16.
Moore, Gilbert C., Christ, Wendell, Idaho; Calvary, Gooding, Idaho, by Edwin H. Wiebel, Aug. 16.
Saresky, Edward L., Trinity, Wellsboro, Pa., by Paul A. Boriack, Aug. 2.
Schmidt, Carl F., Gethsemane, Houston, Tex. by Elmo E. Miertschin, Aug. 16.
Schuett, Howard G., Zion, Kadoka; St. Peter, Midland, S. Dak., by E. A. Schuett, Aug. 9.
Theiss, Louis C., St. John, Leader, Sask., Can., by C. R. J. Witte, Aug. 2.
Utecht, Robert E., St. John, Emery; St. Martinus, Alexandria, S. Dak., by A. Reimnitz, Aug. 2.
Warneke, Lloyd C., Grace, Franklin, Nebr., by Edward B. Azzam, July 5.
Wendling, Paul, Bethlehem, near Woonsocket; Mount Olive, Woonsocket, S. Dak., by Marxen Dommer, Aug. 2.
Zehnder, Ronald, St. John, Wagner, S. Dak., by G. C. Kohlstedt, Aug. 9.
Zimmermann, Earl, Trinity, Genoa; Holy Cross, Hugo, Colo., by Leslie Ludwig, Aug. 16.

Ordained and Commissioned:

Alpers, Arlin, Trinity, Fremont, Nebr., as missionary in the Northern Nebraska District, by O. W. Wehrmann, Aug. 16.
Braem, Richard G., Kimberly and Cranbrook parish, B. C., Can., by R. H. Goetjen, Aug. 9.
Fromm, Elwood, Gospel, Milwaukee, Wis., as missionary in Japan, by Dr. O. H. Schmidt, Aug. 9.

PASTORS

Installed:

Hornbostel, A. C., St. John, Edgerton, Wis., by Herbert Mayer, Aug. 16.
Meyer, Walter H., Zion, Pasadena, Tex., by E. W. Matthias, Aug. 16.
Praeuner, O. H., Zion, Magnolia, Iowa, by Oliver W. Faszholz, Aug. 16.
Pullmann, George H., Immanuel, Friona, Tex., by E. J. Stelling, Aug. 2.
Schardt, Wayne M., St. Matthew, Marion; Trinity, Rutherfordton, N. C., by Leslie F. Frerking, Aug. 16.
Swigart, Philip, as missionary in the English District by O. T. McRee, July 12.
Symank, Walter H., Trinity, Carlyle, Ill., by W. C. Ostermeier, Aug. 16.
Trosien, C., Immanuel, Detroit, Mich., by Conrad J. Engelder, Aug. 16.
Wukasch, Richard A., St. Thomas, Baltimore, Md., by Pres. Rudolph S. Ressmeyer, Aug. 9.
Wyssman, L. J., St. Peter, St. Peter, Ill., by H. H. Fleckenstein, Aug. 9.
Zirbel, Frank J., Ebenezer, Leslie, Mo., by Alvin W. Maack, Aug. 16.

TEACHERS

Installed:

Arnold, Vernon H., St. Peter, Elk Creek, Nebr., by Frank Schaefer, Aug. 9.
Brill, Cand. Paul, Emmaus, Denver, Colo., by Pres. Henry G. Hartner, Aug. 16.
Brose, C. B., St. Paul, Truman, Minn., by O. F. Hinrichs, Aug. 9.
Decker, Cand. Wilbur G., Immanuel, Fairmont, Minn., by A. M. Beck, Aug. 9.
Fischer, Cand. Roger, Holy Cross, Wartburg, Ill., by B. Strasen, Aug. 16.
Fischer, Cand. Wyman, St. John, New Minden, Ill., by P. F. Harre, Aug. 9.
Hake, Cand. James M., Bethel, Detroit, Mich., by John M. Hieber, Aug. 16.
Heimsoth, Cand. Elroy L., Trinity, Altenburg, Mo., by A. O. Kaltwasser, Aug. 16.
Hoeppner, Cand. Roland, St. Paul, Haven, Kans., by K. J. Karstensen, Aug. 9.
Kutz, Harold, Zion, Bethel, Minn., by O. H. Dorn, Aug. 2.
Melcher, Cand. Orville, St. John, Garfield Heights, Ohio, by Harry C. Weidner, Aug. 16.
Peter, Cand. Carroll, Trinity, Elgin, Minn., by Edw. A. Lazarz, Aug. 16.
Pinnt, Cand. Ronald, St. Paul, Harlingen, Tex., by H. A. Heckmann, Aug. 9.
Reimold, Cand. John, Immanuel, Perryville, Mo., by A. M. Lohmann, Aug. 9.
Rodenbeck, Cand. Ronald, St. Peter, Joliet, Ill., by E. W. Frenk, Aug. 9.
Rudolph, Cand. Elton, St. Paul, Chicago Heights, Ill., by Arthur A. Brauer, Aug. 9.
Schmidt, Cand. Karl, St. Paul, New Boston, Mich., by Walter L. Gienapp, Aug. 9.
Scholz, Cand. Arnold, Zion, Walburg, Tex., by W. L. Bielefeldt, Aug. 9.
Springer, John, St. Paul, San Diego, Calif., by O. W. Schlueter, July 19.
Strehler, Arnold W., St. John, near New Germany, Minn., by W. L. Ernst, Aug. 16.
Ulmer, Cand. Richard B., St. John, Aliceville, Kans., by Hugo Hoyer, Aug. 9.
Youssi, Rolland, Trinity, Albuquerque, N. Mex., by Walter Geihsler, Aug. 9.
Zehnder, Cand. George F., St. Paul, Houston, Tex., by John C. Roock, Aug. 9.

Ground Breaking

Algonac, Mich. First, church, June 14.
Alma, Kans. St. John, parish center, Aug. 2.
Alpha, Minn. Immanuel, church, June 7.
Antonia, Mo. St. Paul, church basement, Aug. 9.
East St. Louis, Ill. Trinity, church, June 21.

Oklahoma City, Okla. Immanuel, church, Aug. 16.
St. Clair Shores and *Roseville, Mich.* St. Mark the Evangelist, church, July 12.
Slayton, Minn. Trinity, church, March 15.

Cornerstone Layings

Algonac, Mich. First, church, July 26.
Bellevue, Nebr. Pilgrim, church, July 26.
Luverne, Minn. St. John, church, July 26.
Wilson, Tex. St. Paul, church, April 26.

Dedications

Kitchener, Ont., Can. Bethel, church, May 24.
Nebraska City, Nebr. Christ, church, April 26.
Oakley, Kans. Immanuel, church, Aug. 2.
Wilson, Tex. St. Paul, church, July 19.

Anniversaries

Aurelia, Iowa, Immanuel, the 75th, July 26.
Trenton, Nebr. Grace, the 25th, June 14.

Official Notices

The *Rev. Victor H. D. Am End* has been appointed Visitor of the Redwood Empire Circuit to succeed the Rev. Theo. Gohlke, who has retired.

The *Rev. F. W. Boettcher* has been appointed Visitor of the Central Coast Circuit to succeed the Rev. Th. Haeuser, who has accepted a call into another circuit. — C. FICKENSCHER, *President,* California and Nevada District.

Since the Rev. Victor Felten has resigned as Visitor of the Southern Circuit, the *Rev. E. J. Riske,* Canon City, Colo., has been appointed his successor.

Because the Rev. R. E. Schulz has accepted a call to another District, the *Rev. John Hennig,* Murray, Utah, has been appointed Visitor of the Utah Circuit. — H. G. HARTNER, *President,* Colorado District.

The *Rev. F. E. Kipp,* Glen Lake, Minn., has been appointed Visitor of the Suburban Lake Circuit, S. Minnetonka Conference, in place of the Rev. H. W. Brill, who has been elected to the Board of Control of Concordia College, St. Paul, Minn.

The *Rev. A. W. Roegge,* Pine City, Minn., has been appointed Visitor of the Second Circuit, N. Minnetonka Conference, in place of the Rev. H. J. Malotky, who has accepted a call elsewhere in the District.

The *Rev. Wm. Sutterer,* Anoka, Minn., has been appointed Visitor of the Anoka Circuit, S. Minnetonka Conference, in place of the Rev. E. E. Schroeder, who has accepted the call as City Missionary and has also been elected to the Board of Missions to the Deaf.

The *Rev. H. J. Weseloh,* Arlington, Minn., has been appointed Visitor of the Fourth Circuit, S. Minnetonka Conference, in place of the Rev. R. Arndt, who has accepted a call into another circuit. — H. A. GAMBER, *President,* Minnesota District.

The *Rev. C. Witte,* Maple Creek, Sask., Can., has been appointed Visitor of the Swift Current Circuit. He succeeds the Rev. H. Huber, who accepted a call to the North Dakota District.

The *Rev. V. Hergesheimer,* Moose Jaw, Sask., Can., has been appoined Visitor of the Soo Line Circuit. He succeeds the Rev. N. Spomer, who accepted a call to the North Dakota District. — L. W. KOEHLER, *President,* Manitoba-Saskatchewan District.

Mr. Eugene Heuer, Jr., has requested a colloquy in order to obtain the status of a teacher in The Lutheran Church — Missouri Synod. — H. A. GAMBER, *President,* Minnesota District.

Call for Nominations for Two Professors Colegio-Seminario Concordia Buenos Aires, Argentina

The Board of Control of Colegio-Seminario Concordia, Buenos Aires, Argentina, empowered by Synod's Board of Directors, herewith issues a call for candidates for two new professorships in the College Department.

The first of these professorships is to be principally in the field of history and natural sciences; the second principally in the field of languages (ancient and modern) and music.

It is important that in addition to being academically qualified they also are theologically trained, since at some time one or the other may be called upon to take over one or the other theological branch in the Seminary Department.

Each synodical congregation is entitled to nominate one candidate for each of these two professorships.

All nominations and communications relating to the candidates should be in the hands of the REV. J. P. HORN, Secretary, Board of Control, Medrano 253, Banfield, F. C. N. Roca, Republica Argentina, America del Sur, not later than October 3, 1953.

N. B. The candidates must have a working knowledge of the Spanish language. It is also desirable that they have at least a fair knowledge of German.

Election Result

President Arthur W. Klinck, S. T. M., Ph. D., was called as professor in the Dapartment of Historical Theology at Concordia Seminary, St. Louis, on August 27, 1953.

NOTE. — The congregations of Synod are reminded to heed the request in the August 4 WITNESS to nominate candidates for two professorships for the St. Louis Seminary. The last date for filing the nominations is September 24.

FREDERIC NIEDNER, D. D., *Secretary*
Board of Control

Educational Institution

Concordia College, Edmonton, Alberta, will open its 33d school year on Sunday, September 20. Detailed information about the college is given in the 1953 Yearbook, which will be cheerfully furnished upon request. Please address all communications to the principal of the school, A. H. SCHWERMANN, Concordia College, Edmonton, Alta., Canada.

Notice

Please send names of Lutherans who are hospitalized at the Veterans Administration Hospital, also names of Lutheran inmates at the Soldiers and Sailors Home, convalescent homes and hospitals in Grand Island, Nebr., to Rev. H. C. Moellering, Institutional Missionary, 1823 West First St., Grand Island, Nebr.

Wanted

Usable theological books to be sold at auction. For information on terms and shipping procedure write The Auction Company, Concordia Seminary, 801 De Mun, St. Louis 5, Mo.

Available

For Sale: 17 *church pews,* 10 feet long. Inquire Roy Parsons, Route 1, Antigo, Wis.

Changes of Address

Pastors:

Albrecht, Vern, Box 159, Doniphan, Nebr.
Barg, Edgar E., Lutheran Indian Mission, R. 1, Gresham, Wis.
Bauer, Edmund J., Texhoma, Okla.
Bauer, Luther G., Box 256, Fallon, Mont.
Bierlein, Richard W. T., 9715 W. Ellsworth, R. 4, Ann Arbor, Mich.
Bleeke, A. O., Hartley, Iowa
Braem, Richard G., 810 Sixth Ave., Kimberley, B. C., Can.
Daniels, John F., Chaplain (Col.), USAF Hq. Alaskan Air Command, APO 942, Seattle, Wash.
Foelber, Prof. E. E., 6317 Southwood Ave., St. Louis 5, Mo.
Frank, Edmund P., 3105 French Place, Austin 2, Tex.
Gade, Dwain M., 21430 Nunneley Road, Mount Clemens, Mich.
Gerike, G. J. C., Hardwick, Minn.
Goehner, James C., 137 N. Fairview, West Branch, Mich.
Grafe, William C., R. 2, Colby, Wis.
Grapatin, John W., Chaplain, Chap. Sec. Frankfurt Dist., APO 757, c/o PM New York, N. Y.
Hahn, Edwin W., 801 E. Florida Ave., Urbana, Ill.
Haeuser, Theodore F., 26089 Jane Ave., Hayward, Calif.
Harthun, H. H. A., Wayside, Wis.
Heimsoth, Arnold E., Chaplain, 1806 Mound St., Winfield, Kans.
Hyatt, F. W., *em.,* 47 Tolton Ave., N., Hamilton, Ont., Can.
Janke, Palmer L., 1804 Oak Ave., Duncan, Okla.
Klindworth, W. F., 6420 Marquita St., Dallas, Tex.
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